

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840].

“Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you” (ACTS 13: 41).

No. 11, Vol. LXXXIV.

Thursday, March 16, 1922.

Price One Penny.

THE CASE AGAINST MORMONISM.

BY ROBERT C. WEBB (NON-“MORMON”).

IN ALMOST any large public library one may discover several hundred books, large and small, dealing with the general subject of “Mormonism.” A goodly percentage of such books are unfriendly criticisms of the system and its founder: almost none, even those written by scholars and men of attainment—such men usually try to be fair, and “see both sides”—even attempt to be favorable. The situation as regards the system known as “Mormonism,” its founder and people, is a curious one; and it is by no means doubtful that considerable injustice has been done all of them. Also, as a side-issue, we may claim that the world has missed acquaintance with several highly significant facts, of interest in theology, sociology and economics, just because we have formed the evil habit of condemning the system under discussion and its adherents, without the formality of a fair trial.

A certain noted humorist, in a line of advice to the prospective traveler in our country, added to other matters relating to the West, “And don’t fail to get a whack at the ‘Mormons.’” He was merely reiterating what has been the sentiment in certain quarters as to the correct attitude toward these people, ever since they first appeared upon earth. Thus, as is not too much to say, the average anti-“Mormon” book is simply the result of a determination in the mind of its author to force such facts as he may know about “Mormonism” and its founder into such a complete indictment of both, that the public must share his preconceived opinion that “Mormonism” is merely a word synonymous with “turpitude,” and that “Joseph Smith”—the name of the founder of the system—is merely a combination denoting, in this connection, something like “vagabondish imposture.” It is scarcely remark-

able, then, that the average argument against the system and its adherents is no less than frivolously absurd—and that, quite apart from anything that may be urged “on the other side”—also, that the most ridiculous theories have been advanced and defended, merely to put “Mormonism” in such a light that no sane person could possibly suppose it otherwise than a mere tissue of meaningless verbigeneration and irredeemable depravity. The candid observer of all this can scarcely fail to conclude that there must be something really interesting in a system, in opposition to which people will thus stultify themselves and lie, as so many anti-“Mormon” writers have done, and which, in spite of the contemptible character ascribed to it, still seems sufficiently important to excite so great antipathy.

What is needed in the premises is a careful and conscientious examination of the origin and claims of “Mormonism,” in order that intelligent people may oppose it intelligently, if so disposed, or, in any event, estimate at a fair appraisal this system of teaching and practice. . . .

As may be unnecessary to state at the present time, the system popularly known as “Mormonism” was founded on the teachings of Joseph Smith (1805-44), a native of Vermont, and a resident of New York State through most of his early life, who claimed to have had revelations from God, in the form of visions and theophanies, and to have been authorized to act as agent in restoring the Gospel of Christ, which according to these same visions, had been “made of none effect” by the apostasy of the whole of Christendom. In addition to numerous special revelations given at various times, Smith claimed to have received the manuscript of an ancient record inscribed on “plates having the appearance of gold,” and to have been able to translate them “by the gift and power of God.” The translation was published under the name “Book of Mormon,” and is recognized by the disciples of Smith to this very day as “the word of God,” in a very real and sufficient sense.

In addition to these marks of his prophetic office, Smith founded the organization known as the Church of Jesus Christ of Latter-day Saints, which claims to be the vehicle of the restored Gospel, and made himself a conspicuous figure in the history of his time, as a successful founder of cities and settlements of his disciples, and as a vigorous and original thinker along political, sociological and theological lines. Many of his ideas on these subjects are notable, while his foundation and administering of the organization of his Church, a masterpiece of executive genius, example his ability in practical affairs. His life, however, was a stormy one—his successes and achievements being opposed or neutralized by constant displays of violence on the part of his opponents—and was closed by his brutal murder in the jail at Carthage, Illinois, in June 1844.

Apart from the broad claims made by Smith and his disciples—which must excite the resentment and opposition of other religious bodies—it would be difficult to explain the bitterness with which he and his people have always been attacked. From the very day of its organization, when it consisted of but six persons, all of them inconspicuous and unlearned, this Church has been the object of violent attacks, physical, verbal, and judicial. It would be absurd to state that these doings resulted from the errors taught by Smith, or even came as a consequence to his own bad conduct or that of his followers. However much the disorderly elements may have detested him or them, it is quite evident that the violence with which “Mormon” history abounds, was in a very large number of cases directly encouraged by the abusive harangues of men in authority politically or religiously. It is also discouraging to read that ordained preachers of various denominations were often in the mobs that committed actual and grievous violence on persons and destroyed property.

In many particulars the teachings introduced by Joseph Smith, and followed to this very day by his Church, represented radical departures from traditional standards. Foremost among these departures, in point of time, at any rate, may be mentioned the doctrine of “gathering,” according to which the new church was not to be merely a new body of belief and practice in things religious, but was to form the actual nucleus of social and community life. As a consequence, the significance of the new movement may have been for many minds something primarily political—hence a “menace” to society, as is claimed to this very day. It is only fair to say, however, that the idea in the mind of Joseph Smith was rather the foundation of a “peculiar people,” a modern Israel, in which should be made possible the moral and ethical teachings of the New Testament. An early attempt at actual community of property, or of “consecrated property” was made in the so-called “United Order,” or Order of Enoch, but its failure by no means eliminated the ideal of co-operation among the people, which is still held and followed to a great extent.

The first “gathering place” of the “Mormons” was at Kirtland, Ohio, where they formed a thriving and populous settlement, built a temple, and gathered their new accessions to their faith. This locality was abandoned in 1837, largely because of increasing opposition, both political and religious, on the part of their neighbors, and large settlements were made in Western Missouri. Here again violence arose within a very few months, much augmented probably by the fact that the majority of the “Mormon” settlers were from the Northern and Eastern states, hence opposed to slavery. Quite apart from the evidently wanton charges of thieving, etc., made by their enemies, it may be said that the fear that a large anti-slavery population might control the State on the most vexed issue then before the country was

undoubtedly the reason for the extraordinary violence of the mobs, and the brutal severity of the state decrees issued against the "Mormons." Of course, as in other places, the religious prejudices of the populace were industriously exploited, as even to the present day. But neither of these "causes" should justify the wanton doings of "the righteous element," nor excuse murder and violence.

After being driven from the State of Missouri, the "Mormons" traveled east, and formed settlements in Eastern Iowa and Western Illinois, along the banks of the Mississippi River. Here they founded the city of Nauvoo, which saw an existence of prosperity for seven years (1839-46) in their control. Within a few years, however, violent opposition again manifested itself, not because of the dishonesty of the "Mormons," as some claim, but largely because of political and sectional feelings, coupled, of course, with sectarian spite, which may be gathered from the historical account left by Governor Thomas Ford, who was an active figure in the public life of the State during the entire period of "Mormon" occupation of Nauvoo, and Governor at the time of the murder of Joseph Smith. After this tragic event, the opposition sedulously fostered against the "Mormons" grew in bulk and severity, with the result that the entire population, with very few exceptions, migrated from Nauvoo in the winter of 1846, and journeyed overland to the confines of the present State of Utah. Even in this sequestered region popular opposition could not be stilled, and many things were done which show this. However, this is merely history, also the record of events, in which, as in all things human, there are "two sides" that should be considered by the intelligent reader.

In seeking for a justification of the popular habit of abusing and agitating against "Mormonism" and "Mormons" it must be insisted that history does not show that all the fault, nor even the greater part of it was on their side. The charges that they committed acts of violence and brigandage themselves, is by no means established by respectable evidence, and was not made by contemporaries, except in Missouri. Indeed, Governor Ford attempts to explain the mobocracy of Illinois on political grounds. He says of the "Mormons," in fact:

Scattered throughout the country, they might have lived in peace like other religious sects, but they insisted upon their right to congregate in one great city. The people were determined that they should not exercise this right; and it will be seen in the sequel of this history, that in their case, as in every other case where large bodies of people are associated to accomplish with force an unlawful but popular object, the government is powerless against such combinations (mobs, etc).—*History of Illinois*, p. 251.

While, as Ford claims, political considerations may have been powerful in the anti-"Mormon" mobbings in Illinois, as well as

in Missonri, where the anti-slavery sentiments of most of the "Mormons" was undoubtedly a strong factor in inciting violence against them, it is not too much to claim that the leaders in both States were of the same stripe as those who precipitated the "Know-Nothing" atrocities against the Catholics in the early and middle "fifties" of the Nineteenth Century. This view, indeed, has been expressed by several well-informed persons, notably Hon. A. B. Carlton, Chairman of the Utah Commission appointed by Congress in 1882. He says in a book published in 1891:

The advocacy of religious liberty is no new thing with the author of this volume. More than a third of a century ago, he defended the Catholics against the Know-Nothing crusade. He was not a Catholic and is a native of America, as were his ancestors for many generations; but a sense of justice and devotion to the Constitution, together with a natural disposition to take the side of the under dog in the fight, impelled him to take an active part in opposition to bigotry, intolerance and persecution. It is curious to observe that the same war cries and catch-words were invoked in the crusade against the Catholics as are now employed against the "Mormons," for example, "allegiance to a foreign power"; "abject obedience to the commands of the head of the Church"; "danger of the government being overthrown"; "Americans must rule," etc. In those days, too, similar means were employed to inflame the public mind. Books purporting to be written by apostate priests and escaped monks, embellished with monstrous pictures, were circulated all over the country."—*Wonderlands of the Wild West*, p. 344.

Judge Carlton then records that the Know-Nothing agitation culminated "in the murder of a large number of Catholics and foreigners, and the burning of churches and dwellings in Louisville, Ky.," in 1855; doings precisely similar to things done to the "Mormons" in Missouri, and quite analagous in nature and intent to the sumptuary legislation passed by Congress in the "eighties" at the behest of sectarian agitators. Whatever may be the character of either Catholics or "Mormons," such lines of behaviour can find no excuse in any calm and reflective mind. Yet such is constantly the attitude of bigoted and superstitious minds, who are not content to observe the Constitutional guarantees to our people to believe as they please, and to be respected in their beliefs, so long as they create no public disorders.

In view of such facts as are embodied in the foregoing quotations, evidences, one and all, that the bigotry and persecuting spirit, so hideously rampant throughout history, are not yet dead, it is scarcely remarkable that, in many quarters, detestation and condemnation are considered the proper sentiments toward Smith and the "Mormons," even when dignified by the comparatively mild term, "just disdain." Such attitudes have led to the writing and publication of numerous books about "Mormonism," which contain so many such utterly preposterous charges against the characters of both, based, in the beginning, upon alleged "affi-

“affidavits,” said to have been uttered by “eye-witnesses,” “old neighbors,” and others, all utterly unknown and unheard-of in any other connection, that a candid and informed mind can hardly escape forming the conclusion that there is exaggeration somewhere, and the misdoings with which “Mormons” may be justly charged are utterly lost to sight. Never do anti-“Mormons” seem to have discerned the fact that, in exaggerating “Mormon” faults and failings, they have largely discredited their own case against “Mormonism.” Thus, they fail quite entirely to understand that, in heaping reproaches on the head of Mr. Smith, they are arguing, not that his claim to having received revelations is preposterous and impossible, but, in fact, that he was not at all the kind of person to be chosen for any such marks of divine favor. They fail, also, to understand that the sort of things charged against him in the traditional hosts of “affidavits” by no means warrants the wholesale and bitter condemnation with which they regard him. On the other hand, could “scholars” recover sufficiently from their “lively impressions” and “just disdain” to be really scholarly, it is undoubtedly true, that, in the history of Joseph Smith and “Mormonism,” they would be able to discern nearly the most interesting and significant episode of the Nineteenth Century.

[The foregoing article is from the book “The Case Against Mormonism,” published by L. L. Walton, New York City, New York. The book is on sale at this office, price three shillings].

UNDER THE MASTER'S HAND.

IN THE still air music lies unheard;
 In the rough marble beauty hides unseen.
 To wake the music and the beauty needs
 The master's touch, the sculptor's chisel keen.
 Great Master! touch us with thy skilful hand;
 Let not the music that is in us die.
 Great Sculptor! hew and polish us, nor let
 Hidden and lost, Thy form within us lie.
 Spare not the stroke! do with us as Thou wilt!
 Let there be naught unfinished, broken, marred;
 Complete Thy purpose, that we may become
 Thy perfect image, O, our God and Lord!

EVERY lie, great or small, is the brink of a precipice, the depth of which nothing but omniscience can fathom.—C. READE.

I HAVE lived long enough to know what I did not at one time believe—that no society can be upheld in happiness and honor without the sentiment of religion.—LAPLACE.

Abstract

31ST, 1921.

Conferences.	Conference Presidents.	Missionaries.		Local Priesthood.						Members.	Children under 8 years old.	Total No. of Souls.	Baptized.	Excommunicated	Died	Answered Calls While Tracting.	Invitations In While Tracting.	Gospel Conversations.	Tracts Distributed.	Pamphlets Distributed.	Copies of Book of Mormon Distributed.	Other Standard Church Works Distributed.	Meetings Held.
		Apostle	H. Priest.	Seventies	Elders	Ladies	H Priests	Elders.	Priests.														
Birmingham.....	Edgar W. Jeffery.	1	2	2	7	17	22	16	29	504	66	654	37	4	12	56173	278	5499	152819	5153	94	46	213
Bristol	David N. Low.....	1	2	2	5	4	6	4	3	75	9	101	8	8	3	49147	92	6933	111475	6994	53	13	354
Hull	G. Osmond Hyde...		6	3	3	13	13	4	19	250	39	338	10	3	3	17807	117	5774	73320	977	31	28	78
Irish	B. R. Birchall.....	1	1	3	3	15	12	1	10	197	46	281	2	2	1	19860	301	6367	51927	1178	22	8	25
Leeds	H. S. Stoker.....		8		19	24	17	40	764	41	965	31	1	12	36349	89	2144	93353	9485	39	27	385	
Liverpool	W. O. Woodruff...	2	3	10	10	8	25	12	41	536	80	702	15	4	4	19928	236	5503	66236	2662	43	24	254
London	J. A. Kirtham.....		1	1	1	33	21	7	23	870	101	1066	34	1	11	75685	125	8914	172974	6392	99	20	578
Manchester	L. V. Worsley.....	2	1	14	1	16	29	3	3	22	27	447	18	8	3	30034	155	3728	98304	2708	20	5	218
Newcastle	O. C. Crowther...	1	3	8	6	17	16	9	39	463	81	625	40	10	8	58260	164	5973	124366	13492	20	12	340
Norwich	W. H. Wilson.....	1	1	3	5	6	12	9	131	14	172	8	4	3	3	26372	123	4119	54340	2688	20	16	146
Nottingham	H. E. Brough.....	1	1	3	2	25	19	9	26	369	70	518	10	10	7	43572	176	2566	116619	3330	22	11	357
Scotish	William Little.....	3	3	1	5	23	16	7	26	485	78	635	18	16	6	38321	178	9143	97083	7324	40	22	160
Sheffield	Dan C. Smedley...		4	4	5	11	3	5	14	241	42	322	1	1	18	43854	158	2319	97771	1177	17	11	196
Welsh	F. R. Morgan.....	1	2	1	2	10	5	1	3	136	10	165	1			11263	13	970	15184	1152	1		101
Lpool Office.....																							
Totals.....		114	34	94	5	1217	229	96	304	5371	764	6981	243	22	98	526825	2505	69084	1326271	65142	515	233	3646

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

ORSON F. WHITNEY, Editor.

WM. A. MORTON, Associate Editor.

THURSDAY, MARCH 16, 1922.

EDITORIAL:

JOSEPH SMITH'S MOST FAMOUS PROPHECY.

IN order to prove one a prophet, it must be shown not only that he prophesied, but that things predicted by him came to pass. Measured by this standard, Joseph Smith's claim to the title is clear and unimpeachable. No intelligent, fair-minded person can read the history of this wonderful man and entertain a reasonable doubt of his power to unlock and reveal the future.

One of the best known of his predictions is the "Revelation and Prophecy on War." This tremendous forecast, relating not only to the sanguinary struggle between the Northern and Southern States of the American Union, but to other and mightier upheavals as well, was launched at Kirtland, Ohio, on the 25th of December, 1832; an ominous Christmas gift to the inhabitants of the world, warning them of terrible events to come.

The Prophet declared that war would "be poured out upon all nations," beginning at a certain place, namely, South Carolina, one of the States of the Union. The Southern States, divided against the Northern States, would call upon Great Britain, and Great Britain would call upon other nations, for defensive assistance against hostile powers. Slaves, rising against their masters, would be "marshalled and disciplined for war"; and the remnants "left of the land" (the American Indians) would "become exceeding angry" and "vex the Gentiles with a sore vexation." By bloodshed and famine, plague, earthquake and tempest, the inhabitants of the earth would "be made to feel the wrath and indignation and chastening hand of an Almighty God."

For nineteen years this prophecy remained in manuscript, though copies of it were carried by "Mormon" missionaries and read to their congregations in various parts of the world. In 1851 it was published at Liverpool, the first edition of "The Pearl of Great Price" containing it. It was therefore a matter of public note and of printed record long before the dire fulfillment began.

The revelation had been in existence twenty-eight years, three months and seventeen days, when, on the 12th of April, 1861, the Confederate batteries in Charleston harbor, South Carolina, opened fire on Fort Sumter, thus precipitating the four-years con-

flict between the North and the South. As is well known, that conflict arose over the slave question, a circumstance fulfilling another of Joseph Smith's predictions, one dated April 2nd, 1843.

How eleven of the Southern States, bent upon withdrawing from the Union and establishing an independent government, called upon Great Britain for recognition and assistance, and were given a measure of encouragement by the ruling classes of this country, is a matter of familiar history. The settlement by arbitration of the famous "Alabama claims," for damage done to United States commerce by Confederate privateers built and fitted out in British ports, was the aftermath of the "call" in question.

It is also a well-known fact that thousands of negro slaves, set free by President Lincoln's edict of emancipation and trained as troops, fought in the Northern armies against their former masters. As for Indian troubles, many of these occurred after Joseph Smith prophesied concerning them.

But when did Great Britain "call upon other nations," fulfilling in her case the terms of the "Mormon" leader's fateful forecast? That event came later. During the Great War of 1914-1918, when the German hosts were overrunning Belgium and Northern France, threatening even England herself, Great Britain did call upon the nations with whom she had made treaties for the help she so sorely needed. The visit to America of her representatives and those of other allied nations, appealing for aid before and after the United States declared war against Germany, was a potent factor in inducing the American Government to send troops across the Atlantic to help beat back the Teutonic invader.

Thus it will be seen that the tempest of tribulation foretold by Joseph Smith did not cease with the close of the conflict between the Northern and the Southern States; nor did it end with the signing of the Armistice, in November, 1918. The American Civil War, the Franco-Prussian War, and the never to be forgotten World War were all parts of the great "outpouring" predicted on that ominous Christmas day; and the same may be said of other conflicts that have since taken place. Equally true will it be of any future strife that may be necessary to help free the world from oppression and iniquity, and prepare it for the coming of the King of kings.

Wars are not an unmixt evil. Some wars are righteous, others unrighteous, and good as well as bad have to suffer because of them. But all Heaven's judgments are just, and whether they come in the form of fierce and terrible strivings between man and man, in plagues and desolating scourges, or in the fearful convulsions of nature, they are overruled to subserve the wise and beneficent designs of Deity. What are they but phases of the Battle of the Great God, intent upon clearing the way for a higher order of things, in which wickedness shall have no

place, and righteousness and peace be established, never more to be thrown down?

O. F. W.

A "MORMON" DENIAL.

MISSIONARY CHALLENGES MISS LISTER'S STORY.

UNDER these headings, the Plymouth *Western Evening Herald* of February 2nd, ult., publishes a communication from Elder Harvey D. Hansen, one of the two missionaries recently mobbed while holding an open-air meeting in that historic town. The Plymouth paper, by way of introduction, says: "Since it is the policy of the *Herald* to give both sides, we have consented to publish a denial of Miss Agnes Lister's story of her experience among the 'Mormons,' written by Mr. H. D. Hansen, a missionary now in Plymouth." And then follows Elder Hansen's denial:

It is by no means improbable that the name "Agnes C. Lister" is as fictitious as the story.

I was born and raised in Utah, have traveled extensively throughout the Western States, and I testify that the accusations against the "Mormon" Church are vicious, inconsistent, and maliciously false.

The root of prejudice against the Church of Jesus Christ of Latter-day Saints arises from the claim we set forth in the official name.

The Church has been opposed from its infancy, not only because of plural marriage. The greatest persecution was endured before polygamy was practiced. The Prophet Joseph Smith was murdered in cold blood by a mob led by a Protestant minister because he bore a testimony similar to the Apostle Paul that he seen God. Because of upholding this testimony, sealed with his blood, we are slandered, misrepresented, and persecuted in some sections of the country.

POLYGAMY ABOLISHED.

The practice of plural marriage was abolished by the Church in 1890. No polygamy has been practiced since that date. When this doctrine was taught, three per cent. entered into the practice, not because of a lust for women, as evil and debased persons loudly proclaimed, but viewing it as a duty and responsibility. There were more women than men. They believed it was the divine mission and privilege of every woman to become a mother under proper marital conditions. They honored, respected, and supported their wives, and educated their children.

One of the articles of our faith reads: "We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring, and sustaining the law." And when there was a law

passed in the United States prohibiting the practice of plural marriage, it was abolished by the Church—and anyone attempting to contract such a marriage since that date has been excommunicated by the Church and punished by the United States Government.

Failing to stamp out “Mormonism” by taking the life of the Prophet Joseph Smith, paid preachers found polygamy an effective weapon for a time. They invented horrible stories, displaying them in the highest colouring possible, and in this way poisoned the minds of a great many people against the Latter-day Saints.

TRIALS OF THE MORMONS.

Intolerant religionists have created an atmosphere of contempt for the Latter-day Saints, our people have been misrepresented to such an extent that it is considered a disgrace, in some sections of the country, to be called a “Mormon,” just as it was to be a Christian in the days of old. Cheap novelists have taken advantage of the opportunity afforded and have found a ready market for their anti-Mormon stories.

It is obvious that the author of the story under consideration has never been to Utah or Salt Lake City. I would not have made this reply, as the accusations are so unreasonable, had it not been for the pathetic letter that appeared in the *Herald* several days ago signed “A Mother.”

In the first place we have nothing to conceal or to be ashamed of. We teach our message openly, and tell everyone with whom we converse that we are “Mormon” missionaries. In the past two years while I have been in England, we have baptized into the Church more males than females.

We will not baptise a girl under the age of 21 without the consent of her parents, nor baptise a married woman without the consent of her husband. No convert has ever been asked to take an oath of obedience to the Church. Every member is free to walk in his or her own path. Our teaching in this respect is “Freedom and reason make us men.”

Converts do not receive calls to emigrate from the Church, nor does the Church advance the cost of passage. If any member desires to go Utah or elsewhere they do so at their own expense, and the Church officials have nothing to say in the matter.

NO “SEALED BRIDES.”

At Salt Lake City or in any Mormon community no more attention is paid to an English convert than to any visitor, and they are as free to go as they are to come.

I never heard of such a thing as a “sealed bride” in the Mormon Church, nor has any other Latter-day Saint. This accusation was invented and added to make “Mormonism” as obnoxious as possible.

From Salt Lake City "Sister Agnes" was taken to a fictitious settlement in a stage coach drawn by four horses—and this in 1913! No doubt the author attended a "cowboy" moving picture the evening before, which was responsible for this touch of the wild west.

Utah has more paved highways than any other intermountain State. The horse left the city and highway years ago, automotive power having taken its place. Railroads also cross the State in almost every direction and thousands of tourists visit the scenic wonders of Utah every year.

With reference to the settlements where the "sealed brides" were compelled to work on farms, why do not some of these anti-"Mormon" writers call the attention of the United States Government to those sad conditions?

What are called in the story "Avenging Angels" lived only in the imagination of those opposing our message and in the minds of blind followers.

"Sister Agnes" attended a meeting in the Temple, where she listened to a choir of five hundred voices. The fact is that the Temple is not used as a meeting place. Anyone having visited these places in Salt Lake City would know the difference between the Temple and the Tabernacle.

UTAH AS IT IS.

Utah is as large in area as England, Scotland and Wales combined. Salt Lake City, the State capital, has a population of 120,000 people, 64 per cent. of whom are non-"Mormons," there being almost every religious denomination represented there.

The "Mormon" people gave to the Catholics the ground upon which they built their first church in Salt Lake City. The Salvation Army stands at her street corners just as they do here.

The fact that Utah is one of the forty-eight States of America should be sufficient to disqualify the accusations made in Miss Lister's story. In 1911 the commercial and business interests of Utah deposited £200 at 295 Edge Lane, Liverpool, to be paid for proof of any girl being lured away to Utah by the "Mormons" to become a plural wife or for any unlawful purpose, or that the Church has paid the passage of any girl or woman convert to Utah. That reward has been advertised throughout this country, but "Sister Agnes" has never called for the amount, nor has anyone else.

The progress of the anti-"Mormon" Society has been halted because of being unable to furnish the Home Secretary with "the facts."

The healthy, happy, and educated women in Latter-day Saint communities return the sympathy that radiates from the tender-hearted mothers of this country, who are allowing their minds

to become clouded and poisoned by such stories as the "Mormon Bride."

14, Morley Street, Plymouth.

HARVEY D. HANSEN.

THEY DID WHAT THEY COULDN'T.

UPON a woman's grave in New England there is this epitaph: "She did what she couldn't." A wonderful record is hidden behind those words; it is the life-story of a poor, weak mortal who did "impossible things." One of the duties she imposed upon herself was that of caring for people who were sick and afflicted. Day after day, night after night, she went from home to home, ministering to those in need. Her neighbors told her she was foolish, that she shouldn't do it, that she would surely break down. But she didn't. She kept on doing things that her friends told her she couldn't do. "She did what she couldn't."

Cases of this kind are innumerable. When ancient Israel stood on the shore of the Red Sea, the water in front of them and Pharaoh's host behind them, the Philistines on one side and mountains on the other, they did not see how it would be possible for them to go a step farther. The idea of crossing the Red Sea did not enter their minds; such a thing would be impossible; they couldn't do it. But they did. They did what they couldn't.

When the sons of Lehi had failed twice in their efforts to get the brass plates, Laman and Lemuel concluded that their mission was at an end. They had told their father, when he asked them to undertake the work, that he was requiring of them a thing impossible for them to do. Even when assured by an angel that the Lord would deliver Laban into their hands, and that they would obtain the records, they did not believe. How could they stand against Laban and his thousands? Impossible! But the promise made by the angel was fulfilled, the plates were secured, and the "impossible" was accomplished.

Later, when those pilgrims reached the ocean, and Nephi proposed that they construct a ship to carry them across the great waters to the promised land, Laman and Lemuel and the sons of Ishmael laughed at him, made mock of him. The idea was preposterous; as well might they think of flying across the sea; they had no knowledge of shipbuilding. Build a ship! Impossible! But the ship was built, and among the workmen were those who said that such a thing couldn't be done. They did what they couldn't.

When nation-wide prohibition was first broached in the United States, the idea was treated as a joke. The brewers and saloon-keepers ridiculed it; they felt confident that none of their number would live long enough to see the day when the sale of liquor would be strictly forbidden in "the land of the free." The

American people would never, no, never, stand for such curtailment of their personal liberty. This sentiment was voiced from one end of the country to the other. Nation-wide prohibition! Ridiculous! Impossible! But in spite of all the opposition raised against it, prohibition fought its way to victory, and has proved a blessing to many thousands of people. America did what she couldn't.

Turning from a nation to an individual, and from liquor to tobacco, I am reminded of an incident that took place a number of years ago in a college in Western America. Among the students was a young man much addicted to cigarette-smoking. One day the president invited the young man into his office. As they sat looking at each other, the president said: "George, I have been told that you are falling behind in your school work, and I believe I know the cause: it is cigarettes. How many do you smoke each day?"

"From fifteen to twenty," was the reply.

"Wouldn't you like to abandon the filthy, injurious habit?"

"I would; but I don't believe I could. I have tried to quit several times, but was unable to do so."

"Will you make one more effort if I agree to help you?"

The young man hung his head in silence a few seconds; then looking into the president's face, he said, tears glistening in his eyes: "Yes sir, I will."

The president, who was a good, Christian man, a member of the Church of Jesus Christ of Latter-day Saints, knelt with his student and petitioned the Eternal Father to give His erring son strength to enable him to overcome his weakness. When they arose from their knees the president said: "George, I would like you each day, when you are going into chapel, to hand me a slip of paper giving me the number of cigarettes you smoked the previous day. Will you do this?"

George consented. One day, about three weeks later, George passed the president without giving him a slip. He did the same thing the following day. The third day, as he was about to enter chapel, the president stopped him. "Do you know, George," he said, "that you haven't given me a slip of paper for three days?"

George smiled. "Yes, sir," he said, "I know. I'm not going to give you any more; I've quit." And he had. He hasn't smoked a cigarette since. He did what he couldn't.

W. A. M.

SORROW is not an accident, occurring now and then. It is the woof which is woven into the warp of life, and he who has not discerned the Divine sacredness of sorrow, and the profound meaning which is concealed in pain, has yet to learn what life is. The cross, manifested as the necessity of the highest life, alone interprets it.—F. W. ROBERTSON.

FROM THE MISSION FIELD.

Departure.—Elder Harvey D. Hansen, a traveling Elder in the Bristol conference, was honorably released and sailed for home on the s.s. *Cedric*, March 11th, 1922.

Branch Organized.—President Fred R. Morgan and Elder Cyril K. Munk organized a branch of the Welsh conference in Abercar, Mon., Sunday, February 19th, 1922, with William Griffiths as president, William Isaac Griffiths as first counselor, and Thomas Joseph Griffiths as clerk. The outlook is promising for the growth of this branch, and a steady increase is looked for in that field.

Baptism.—A baptismal service was held at Bristol, Saturday February, 18th, 1922. One candidate was baptized in the River Avon by Elder Frank Lockyer. Shortly after the baptism a confirmation service was held. The speakers were Elders Frank Lockyer, David D. Terry, Gomer O. Thomas, President David N. Low and President Henry E. Neal.

Priesthood Meeting.—The regular monthly priesthood meeting of the Welsh conference was held at Varteg, Sunday, March 5th, at 4:30 p.m. Remarks were made by President Fred R. Morgan and Elders Leslie D. Naisbitt, Frank Lockyer, Cyril K. Munk, Irvin F. Keller, Dean Bench, Don M. Rees and Rex Sutton. All expressed a desire to press on the good work. There were in attendance eight traveling Elders and five local brethren.

Relief Society Social.—The Gainsboro branch Relief Society, Hull conference, conducted a very successful social at the branch meeting hall, Monday evening, March 6th, 1922. A handsome sum was realized from the attendance fee and the sale of refreshments. A large portion of the evening was occupied in playing games and in singing songs. Preceding these features a program, in which a number of the saints and friends took part.

Semi-annual Conference.—The semi-annual conference of the Gainsboro Branch, Hull Conference, was held Sunday, March 5th, 1922. The two sessions were devoted to Gospel discourses. The largest congregation of saints and friends that has been together in Gainsboro for many years was present at the evening meeting. The house was packed, and some listened on the outside of the building to the proceedings within. Fully three-fourths of those attending were friends and investigators. At both sessions a vocal duet was rendered by Sister Annie Hopkinson and Elder Esdras Whittaker. Elders Esdras Whittaker, Alphens Harvey, Gordon W. Mathis, Francis A. Madsen and President George Osmond Hyde were in attendance.

Socials.—A very successful social was given by the M. I. A. of the Grimsby branch, February 17th, 1922. An enjoyable program of songs, recitations, dialogues, etc., was rendered, after which games were indulged in. The Relief Society served refreshments. Short addresses were delivered by President J. F. Atterton, and President G. O. Hyde, of the Hull conference. Besides a goodly number of saints, there were about forty non-members of the Church present.

Monday evening, March 6th, 1922, a social was held at Five Houses, Varteg. Supper was served, after which the evening was spent in music and games. It was enjoyed immensely by all present. A vote of thanks was given to the saints of the branch who had the social in charge.

The Relief Society of the Carlisle branch, Newcastle conference, gave a very successful social in the evening of February 16th, 1922, in Lord Street Reading Room, Carlisle. The first part of the evening was spent in playing interesting games, followed by a delicious lunch prepared by the members of the society. A high-class program was then rendered by members of the branch and friends. The social was a pronounced success.

DIED.

HOLT.—At Salt Lake City, Utah, U. S. A., February 18th, 1922, Sister Edith Holt, wife of Harry Holt, Salt Lake City, formerly of Radcliffe, near Manchester.

SHEEN.—January 28th, 1922, Sister Ellen Sheen. Deceased was born November 14th, 1833, at White Leaf Oak, Worcester, England, and was baptized at Berrow, Worcester, August, 1854. She was the wife of Brother George Sheen, whose father's family was among the first hand-cart company that crossed the plains. Funeral services were held at the home of her daughter, Sister Mary L. Hill, at Erdington, near Birmingham. President Edgar W. Jeffery conducted the services and delivered a very impressive and consoling address on Pre-existence and the continuation of our labors in the Spirit World; he also dedicated the grave.

CONTENTS:

The Case Against Mormonism 161	Editorial: Joseph Smith's Most	
Poetry:	Famous Prophecy ...	168
Under the Master's Hand... 166	A "Mormon" Denial ...	170
Statistical Report of the British	They Did What They Couldn't	173
Mission 197	From the Mission Field ...	175

EDITED, PRINTED AND PUBLISHED BY ORSON F. WHITNEY, 295 EDGE LANE,

LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF
LATTER-DAY SAINTS IN GREAT BRITAIN.